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Wycklyffes Wycket:

WHYCH HE

MADE IN KYNG RYCHARDS
DAYS THE SECOND.

Ihon the VI. Chapiter.
I am the lyuynge breade whych came downe
from heauen: who so etethe of this brede shall
lyue for euer. And the brede that I wyll
gyue is my flesshe, whyche I wyll
gyue for the lyfe of the
worlde.

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TO

THE RIGHT REVEREND

WILLIAM VAN MILDERT, D.D.

LORD BISHOP OF DURHAM,

SOMETIME REGIUS PROFESSOR OF DIVINITY

IN THE UNIVERSITY OF OXFORD,

THIS REPRINT OF

The Wycket,

BY JOHN WICLIF, D.D.

FORMERLY PROFESSOR OF DIVINITY IN

THE SAME UNIVERSITY,

IS, WITH HIS LORDSHIP'S PERMISSION,

MOST RESPECTFULLY INSCRIBED,

BY HIS OBLIGED SERVANT,

THO. P. PANTIN.

Lutterworth, Aug. 12, 1828.

" Moreouer you sayd, that the doctors of the Churche " haue subuerted the truth of holy Scripture, expounding " it after their own mindes, and therfore theyr workes " be nought, and they in hell: but that Wickleffe is a " Sainct in heauen, and that the booke called his Wicket " is good, for therein he sheweth the truth."

Articles against John Stilman. Foxe, Acts and Monuments, ed. 1583. p. 815.

" Wicklif was a Wicket and a Doore of entrance to " many who lived in that time of ignorance."

Boys's Exposition: Septuagesima Sunday.

" In this Discourse hee teacheth the true doctrine of " the Sacraments with the now Church of England, " which he also did in other Treatises, as learned M. " James hath very well shewed in the 7 Cap. of his Apo- " logy for Wickliffe."

Henry Jackson; Preface to the Wicket, Oxford 1612.

" Ostiolum Wiclefi, seu Tractatus Anglicus de Sacra- " mento Altaris, quo Transubstantiationem petitis tam " e philosophia quam Scriptura argumentis nervose op- " pugnat." *Hen. Wharton, Appendix ad Historiam Literariam Gul. Cave.*

A verye brefe diffinition of these wordes.

Hoc est corpus meum.

I beseche ye brethren in the lorde Christ Jesu, and for the loue of hys spirite, to praye wyth me, that we maye be uessels to his laude and prayse what tyme so euer it pleaseth hym to call vpon vs.

Romanes, XV. Chapter.

For asmoche as our sauiour Jesus Christe when that he walked here on earth wyth the prophetes whych were before him, and the apostles whych were presently wyth hym, whom also he lefte after hym, whose hertes were molifyed wyth the holy ghoste, & warn-

ed vs, and gaue vs knowlege that there was two maner of wayes, the one to lyfe, the other
Math. 7. to death as Christe sayeth. Howe straight
Luke 13. and narowe is the waye that leadeth to lyfe, and there be but fewe that fyndeth it. But howe large & brode is the waye that leadeth to dampnacion, and there be many that go into it. Therfore praye we hertely to God that he of hys mere mercye wyll so strengthen vs wyth the grace and stedfastnes [of] hys holy spirite, to make vs stronge in spirituall lyuinge after the euangelicall gospell so that the worlde, no not the uery infideles papistes and apostates can gather none occasion to speake euyil of vs, wherby we maye entre into that strayte gate, as Christ our sauiour and all that folowes hym haue done, that is not in ydle lyuynge, but in

diligente labourynge, yea in greate sufferance
of persecution euen to the death, and that we
fynde the waye of euerlastynge lyfe, as he hath
promysed where he sayeth, He that seketh Math. 7.
fyndeth, and that axeth receyueth, and to hym
that knocketh it shalbe openyde. Also Chryste [ii]
saythe, If thye sonne axe the breade wylte Luc. 11.
thou gyue hym a stone, or yf he axe the fyshe,
wylte thou gyue hym a serpent, yf ye whyche
are euyl can gyue good thynges to your chyl-
dren how muche more shall youre heuenlye
father gyue a good spirite to them that axe yt
of hym. Saynt James saythe, If any man Jacob. 1.
lacke wysedome let hyme axe it of god whyche
geueth to all men yf they axe it in fayth, and
vpbraydeth none, for he that douteth is lyke
to the waues of the see, that is borne aboute

wythe euery blaste of wynde. Thynke not that suche shall receyue any thynge of the Lorde. For a man double in soule is vnstable in al hys wayes, as it is wrytten. wherfore let
Apoc. 3. vs praye to god that he kepe vs in the houre of temptacion, that is comynge in al the worlde.
Dany. 12. For as our saviour chryst sayeth, When ye se
Math. 24. that abhominacyon of desolacyon that is spoken of by the prophet Daniell standynge in the holy place, as christ sayeth he that redethe let hym vnderstonde. But for bycause that euery man can not haue the boke of Danyell to knowe what hys prophesy is. Danyel saide towarde the laste dayes the Kynge of the northe shall
[Dan. xi. 31.] come, and the armes of hyme shall stonde, and shall defyle the sanctuarye, and he shall take awaye the continuall sacryfyce, and he shall

gyue abhomynacyon into desolacyon and wycked men shall fynde a testamente gylfullye, but ye that knowe youre god shall holde and doo, and vntaught men in the people shall teache full manye men, and they shall fall on the swearde and in flame, and into captyuyte manye dayes, And when they shall downe [iii]
they shalbe araysed by a lyttell helpe, and full manye shalbe applyed to them gylfullye, and of learned men shoulde fall to them that they buylde to gether, And the chosen shalbe together, and shalbe made whyte tyll a tyme determyned. For yet another tyme shalbe, and the kynge shall do by hys wyl, and then he shalbe raysed, and magnyfyed at eche god; And against the god of goddes shall speake greate thynges, and he shalbe raysed tyll the

wrathfulnes before determyned is perfectilye made, and he shall not inheryte the god of his fathers, and he shalbe in the companyes of wemen and he shall not chaunge anye thynge of godes for he shall rayse agayne all thynges— Forsoth he shall honour god of Mason in his place, and he shall worship a god whome hys fathers knowe not, not wyth golde, syluer, precyous stones, nor wythe precyous thynges, But he shall do make stronge the god of Mason wyth thalyent or straunge god whyche he knewe not, and he shall multyplye glorye, and he shall gyue to hyme power in manye thynges, and he shall departe the lande at his wyll, hytherto be they the wordes of Danyell who maye se a greater abhomynacyons then to se the people to be led awaye frome God and

they be taughte to worshyp for God that thing
that is not god nor sauiour of the world. For
thoughe it be theyr god as it is wrytten by a
prophet sayenge. The Lordes goynge shall [Zeph. ii. 11.]
make lowe the god of the earthe, for it is theyre
goddes that they beleue in them whyche maye
not make them saffe—as it is wrytten, wheras
sayncte Paule sayethe, ye men of Athens I [iiii]
perceaue that in all thynges I se you as vayne [Acts xvii. 22.]
worshippers of idols, for I passed by and sawe
your mawmetes, & founde an aulter in the
which was wrytten to the unknowne God.
Therfore the thynge whych you knowe not ye
worship as God. This thing shewe I vnto
you: God which made the worlde and all
thinges that be in it. This forsoth, he is Lord
of heauen and of earth and he dwellethe not

in the temple made wyth handes, neyther hath he nede of any thynge, for he geuethe lyfe to all men, and breath euery where, and he made of one all kyndes of men to inhabyte on all the face of the earth, Determynynge tymes ordayned and termes of the dwellynge of them to seke out God. yf peraduenture they myghte fynde hym, althoughe he be not farre from eche of you. And agayne he sayethe, ye shall not thynke that God lyuynge is not lyke to golde, syluer, ether any grauen thynge, or paynted by crafte, eyther taughte of man, for God despiseth the tyme of the unknowen thynges. And hee sheweth euery where that all men shoulde doo penaunce, and herof the clerkes of the lawe haue greate nede, whiche haue ben euer agaynste God the lorde both in the olde

lawe, and in the newe, to sley the prophetes [Math. xxiii. 27.]
that speke to them the worde of God, ye se
that they spared not the sonne of God when Math. 27.
that the temporall iudge woulde haue delyuered
him, and so forth of the apostels and martirs
that hathe spoken truely the worde of God to
them, and they say it is heresy to speake of
the holye scripture in englyshe, and so they
woulde condempne the holy ghoste that gaue
it in tonges to the apostles of Christe, as it is [v]
written to speake the worde of God in al lan-
guages that were ordayned of God vnder hea-
uen as it is wrytten. And the holye Gooste Act. 2.
descended upon the hethen as he dyd upon the
apostles in Jerusalem, as it is wrytten, and Johell. 2.
Christe were so mercifull to sende the holy
gooste to the hethen men, & he made them Act. 8. 10.

partakers of his blessed worde, why shoulde it then be taken awaye frome vs in thys lande that be christen men. Consyder you whether it is not all one to denye Christes wordes for heresye and Christe for an heretyke, for yf my worde be a lye, then am I a lyer that speketh the worde. Therfore yf my wordes be heresye then am I an heretyke that speaketh the worde, therfor it is all one to condempne the worde of God in anye language for heresye and God for an heretyke that spake the worde, for he and hys worde is all one and they maye not be seperated, and yf the worde of him is the lyfe
Math. 4. of the worlde as it is written. Not onely by brede lyueth man, but in euery worde that cometh oute of the mouth of God, and euery worde of god is the lyfe of the sowle of man,

as sayth sainte John, that thou haue an oynt- [1John ii.27.]
ynge of the holy goost, and thou have no nede
of anye man, but teache thou in al thynges
whiche is his blessed worde in whome is al wis-
dome and connynge, and yet ye be alweis to
lerne as well as we. Howe maye any ante-
christe for dreade of God take it awaye frome
vs that be christen men, & thus to suffer the
people to dye for hunger in heresy and blas-
pheme of mannes lawe that corrupteth and
sleith the soule, as pestilence sleth the bodye,
as Dauid berethe wytnes where he speketh of [Psalm i. 1.]
the Cheyre of pestilence, and moste of all they [vi]
make vs beleue a false law that they haue made
upon the secret hooste, for the moste falsest
belef is taughte in it. For where fynde ye that
euer Christ or any of his disciples or apostels

taught any man to worshipe it. For in the masse crede it is sayde I beleue in one god onlye oure Lorde Jesu Christ the sone of God only begotten & borne of the father before al the world, he is God, of God, lyght of lyght, uery god of uery god, begotten & not made & of substance euen with the father, by whom all thinges be made, & the psalme Quicunq; vult there it is sayde. God is the father, God is the sone, God is the holye Ghoste. Vnmade is the father, vnmade is the sonne, & vnmade is the holy goste. And thou then that art an earthely man, by what reason mayst thou saye that thou makest thy maker. Whether maye the made thynge saye to the maker, why hast thou made me thus? Or maye it turne agayne & make him that made it (God

forbyde). Now answerest thou that sayest
euery day that thou makest of bread the bodye
of the lorde, fleshe & bloud of Jesu Christ god
and man. Forsoth thou answerest greatly
against reason by these wordes that Christ Math. 26.
spake at his super on Serethursday at night
that Christ toke bread & blessed it & brake it Mark 14.
& gaue it to his discyples & apostles, & said,
take ye, and eate ye, this is my body whiche
shalbe geuen for you. And also he taking the
cuppe & did thankes, and gaue to them &
sayde, drynke ye al hereof, this is my blod of
the newe testament whiche shalbe shede oute
for manye into the remyssion of synnes, as
sayth Luke. whan Jesu had taken bread, he [Luke xxii. 19.]
gaue thankes and brake it to them, & sayd,
take ye, eate ye, this is my bodye that shalbe

geuen for you, do ye this in the remembrance
[vii] of me. Nowe vnderstande ye the wordes of our sauyour Christe, as he spake them one after another as Chryste spake them. For he toke bread and blessed, & yet what blessed he. The Scripture saythe not that Christ toke bread and blessed it, or that he blessed the breade whiche he hade taken.

Therfore it semeth more that he blessed hys dysciples and apostels, whom he hade ordayned witnesses of his passion, and in them he lefte his blessed worde whiche is the bread of lyfe,
Math. 4. as it is wrytten not onlye in brede lyued man, but in euery worde that procedith out of the
Joh. 6. mouthe of God. Also Christe saith, I am the breade of lyfe that came downe from heuen,
[John vi. 63.] and Christe saith often in Mathew, the wordes

that I haue spoken to you be spirite and lyfe. Therfore it semeth more that he blessed his disciples, and also his apostels, in whom the bread of lyfe was lefte more then in materiall breade, for the materyall breade hath an ende as it is wrytten in the gospell of Mathew xv. Math. 15. that Christ sayde all thynges that a man eatethe goethe downe into the wombe, and is sent downe into the draughte awaye, and it hathe an ende of rootyng, but the blessynge of Christe kept his discyples and apostels both bodelye and gostelye. As it is written, that none of John. 17. them peryshed but the sone of perdicion that the scriptures myght be fulfylled, and often the scripture sayth that Jesu toke breade and brake it and gaue it to his disciples, and sayd, take ye, eat ye, This is my bodye that shalbe

geuen for you. But he sayd not this bread is my body or that the brede shuld be geuen for
Joh. 6. the lyfe of the world. For christe saythe what and if ye shall se the sonne of man assend up, wher as he was before. It is the spirit that
[viii] quickeneth, the flesh profyteth nothing. Also
[Johnxii.24.] Christ sayth in the gospell, verely verelye I saye unto you Excepte the whet corne fal into the grounde and dye. It bydeth alone, but yf it dye, it bringeth forthe muche frute. Here menne maye see by the wordes of Christe that it behoued that he dyed in the fleshe, and that in his deathe was made the frute of euerlastynge lyfe for all them that beleue on hym, as it is
[1 Cor. xv.] wrytten. For as by Adam all dye, euen so by Christ shal al lyue & euery man in his owne order, for as one clerenes is in the sonne, an-

other in the mone, and a sterre in clerenes nothinge in comparyson to the sonne. Even so is the agayne rysinge of the ded men, for we be sowen in corouption and shal ryse agayne incorruptible, we are sowen in infyrmyte, and shal rise againe in vertue, we are sowen in naturall bodyes, and shall ryse agayne spiritall bodyes. Then yf Christe shall chaunge thus Math. our deadly bodyes by death, and god the father Marke. spared not his owne sonne as it is wrytten, but Luke. that death shoulde reyne in him as in vs, and that he should be translated into a spirituall body the fyrst agayne rysinge of deade men. Then howe sayth Hypocrites that take on them Note here. to make oure Lordes bodye, loo whether make they the gloryfyed bodye ether make they agayne the spirituall bodye whyche is rysen

frome deathe to lyfe eyther make they the fleshely bodye as it was before he suffred deathe and yf they saye also that they make the spirituall bodye of christe it maye not be so, for that thynge that Chryste sayde and dyd he dyd it as he was at soupper before he suffered his passion, as it is wrytten that the spiritual body of Christ rose agayne from death to life. Also he ascended vp to heauen, & that he wyl abyde there tyll he come to iudge the quycke & the deade? and yf they saye that they make Christes bodye as it was before he had suffered hys passion, then muste they nedes graunt that Christe is to dye yet? for by all holy scriptures he was promised to dye and that he gaue lordshyppe of euerlastynge lyfe.

Math. xxviii.

[viiii]

Furthermore yf they saye that Christe made

hys bodye of breade? wyth what wordes made he it, not wyth these wordes (Hoc est corpus meum) that is to saye in Englyshe, thys is my bodye, for they be the wordes of gyuynge and not of makynge whych he said after that he brake the breade then departynge it amonge his disciples and apostles. Therfore yf Christ had made of that breade hys bodye, [he] had made it in his blessynge or els in gyuynge of thankes and not in the wordes of gyuynge for yf Christe had spoken of the material bread that he had in hys handes as when he sayde, (Hoc est corpus meum) thys is my bodye and it was made before, or els the worde had bene a lye, for yf ye saye thys is my hande, and yf it be not a hande then am I a lyer, therfore seke it busely yf ye can fynde. ii. wordes of

blessyng or of gyuynge of thankes the whych Christe dyd, & that a[l] the clerkes of the earth knoweth not, for yf ye myghte fynde or knowe it those wordes, then shulde you waxe great maysters aboue Christ, and then ye myght be gyuers of hys substance, and as father and maker of him and that he shoulde worshyppe you, as it is wrytten: Thou shalte worshyppe thy father & mother, of suche as desyre suche worshyppe agaynst goddes lawe, speaketh saynt Paule of the man of synne that enhaunsethe hym selfe as he were God. And he is worshypped ouer all thynges as God, and sheweth hym selfe, as he were god, where our charge be gylty in this deme ye or they that knowen mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to say, this is

Exod. 20.

2 Tess. 2.

[x]

my bodye, the whiche ye call the wordes of consecration or elles of makynge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the lorde, but trulye there is nothynge but an hepe of accidentes as whytnes, ruggednes, roundnes, sauery, touchynge and tastynge and suche other accidentes. Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more or encreased be so moche as the ministration of breade and wyne is, the whyche ye mynistren. yf ye saye it is so, then thou muste nedes consent that that thynge that is not God to daye shalbe God to morowe, yea and that thynge whyche is wythout spirite of lyfe, but growethe in the felde by kynde shalbe God an other tyme. And we all

Math. 1. Luke 1. Psal. 16. 9.

ought to beleue that he was wythout begynnynge, and without endynge, and in hys manhode begotten and not made, for yf the manhode of Christe were encreased euery daye by so muche as the breade and wyne draweth that ye ministren, he shoulde waxe more in one daye by carte lodes then he dyd in XXXII. yeres when he was here in earth. And yf thou makest the body of the lorde in those wordes: Hoc est corpus meum, that is to say. This is my bodye. And yf thou mayste make the bodye of the lorde in those wordes, Thys is my body, thou thy selfe must be the person of Christ or

[xi]

els there is a false God, for yf it is thy body as thou sayest, then it is the bodye of a false knaue or of a dronken man, or of a thefe, or of a lecherour or full of other synnes, and then ther

is an uncleane bodye for any man to worshyp for god. For and Christe had made there hys bodye of material breade in the sayd wordes, as I knowe they be not the wordes of makynge, what earthly man had power to do as he dyd, for in all holy scripture from the begynnyng of Genesis to the ende of the Apocalips There be no wordes wrytten of the makynge of Christes bodye, but there bene wrytten that Christ was the sonne of the father, and that he was conceyued of the holy ghoste, and that he toke fleshe and bloode of the virgyn Mary, & that he was deade, and that he rose agayne from death on the thyrde daye, and that he ascended to heauen very god and man, and that we shulde beleue in all scripture that ben wrytten of hym, and that he is to come to iudge the

Hebr. 1. quycke and the deade, and that the same Crist Jesu kynge and sauiour, was at the begynnynge wyth the father and the holy ghoste, makynge all thynges of nought, both heauen & earthe and all thynges that bene in it worchynge by worde of his vertue, for he said, be it do, and it was done, as whose workes neuer earthly
Gen. 1. man myght comprehende either make. And yet ye wordes of the makyng of these thinges by me wrytten in the beginning of gene. euen as god spake them & yf ye can not make the worke yt he made, & haue ye words by which he made it, how shal he make hym that made the workes & you haue no wordes of auctorite either power lefte you on earthe by whych ye shulde do thys, but as ye haue fayned thys crafte of youre false errours, whych some of

you understand not, for it is prophesied Esay [xii]
vi. and xlii. chapiter of Math. xiii. and Luke
viii. Marke iiii. ye shall haue eyes and se not,
and eares and heare not, and ye shall se pro-
phesyes and ye shall not vnderstande leste they
were conuerted, for I hyde them from the
hertes of those people, theyr hertes are greatlye
fatted and thys thinge is done to you for the
wyckednes of youre errours in vnbeleue, ther-
fore be ye conuerted frome the worste synne as
it is wrytten, when Moyses was in the hyll
wyth God Exod. xx. the people made a calfe [Exod. xxxii.]
and worshypped it as God. And God spake to
Moyses go, for the people haue done the worste
synne to make and worshyppe alyen goddes.
But nowe I shall aske you a worde, answere
ye me, whether is the body of the lorde made

at once or at twyse, is bothe the fleshe and the bloode in the hoost of the breade or elles is the fleshe made at one tyme, and the bloode made at other tyme, that is to saye the wyne in the chalyce? yf thou wylt saye it is ful and hole the manhode of Christe in the hoost of breade, bothe fleshe & bloode skynne, heere, and bones, then makest thou to worshyppe a false god in the chalyce, whych is vnconiured when ye worshyp the breade, and yf ye say the fleshe is in the breade, and the blood in the wyne, then thou muste graunt, yf thy craft be true, as it is not in dede, that the manhode of christ is departed and that he is made two tymes: for fyrst thou takest the hoost of breade other a pece of bread and make it as ye saye, and the innocent people worshyp yt. And then thou takest to the,

the chalyce and lykewyse marrest, makest I wolde haue sayd, the blood in it, and then worshyppen it also, and yf it be so as I am [xiii] sured, that the fleshe and bloode of Christe ascended, then be ye false harlottes to God and to vs, for when we shalbe housholde ye brynge to vs the drye fleshe, and let the blood be away for ye gyue vs after the breade wyne and water, and sometymes clene water vnblessed rather coniured, by the vertue of your craft, and yet ye saye vnder the hoost of breade is the full manhode of Christe, then by youre owne confession muste it nedes be that we worshyppen a false god in the chalyce which is vnconiured when we worshyppe the breade, and worshyp the one as the other, but where fynde ye that, that euer Christ or any of hys

disciples taught any man to worshyp thys breade or wyne.

Therfore what shall we saye of the Apostles that were so muche with Christe, and were called by the holy goost, had they forget it to set it in the crede when they made it that is christen mennes beleue, or els we might say that they knew no suche God, for they beleue in no more goddes but in hym that was at the begynnynge, & made of nought all thynges. Hebr. the first, ps. cii. visible & vnuisible whych lorde toke fleshe and bloode beynge in the virgyn the same god But ye haue many false wayes to begyle the innocent people, and sleyghtes of the fende.

For ye say that in euery hoost either pece is the hole manhode of Christ eyther full sub-

stance of hym For ye saye as a man maye take a glasse, and breake the glasse into many peces, and in euery pece properly thou mayste se thy face, & thy face not parted. So ye saye the lordes bodye is in eache hoost eyther pece, and hys body not parted. And thys is a foule subtyl question to begyle an innocent foole, but will ye take hede of thys subtyll [xiiii] question, howe a man may take a glasse and beholde the very lyckenes of hys owne face and yet it is not his face, but the lyckenes of hys face, for and it were his very face, then he muste nedes haue two faces, one on hys body and an other in the glasse. And yf the glasse were broken in many places, so ther shulde be many faces, more by the glasse then by the bodye and eche man shal make as many faces

to them as they wolde, but as ye maye se the mynde or lykenes of youre face and is not the very face, but the fygure therof. So the breade is the fygure or mynde of Christes bodye in earth, and therfore Christe sayde. As oft as ye do thys thynge do it in mynde of me. Lu. xxii. Also ye saye as a man may lyght many candels at one candell, and the lyght of that candle neuer y^e^ more nor neuer the lesse. So ye say that the manhoode of Christe descendeth into eche parte of euery hoost, and the manhood of Christe neuer the more ne lesse, where then becommeth your ministrations. For yf a man lyght many candels at one candle as longe as they brenne there wylbe many candelles lyghted, and as well the laste candle as the fyrste, and so by thys reason, yf ye shall fetche your

worde at god, of god make god, there muste nedes be many goddes and that is forbydden in the fyrste commaundement Exo. xx. And as for making more either makynge lesse of Christes manhoode it lyeth not in your power to come there, nyghe, neyther touche it, for it is ascended into heauen in a spirituall bodye, Math. xxviii. whyche he suffred not Mary Mag- [John xx.17.]
deleyne to touche, when her synnes were forgeuen to her. Therfore all the sacramentes that be lefte here in earth be but myndes of [xv]
the body of Christ for a sacrament is no more to saye, but a sygne or mynde of a thynge passed or a thynge to come, for when Jesu spake of the breade and sayd to hys disciples, Luke 22.
Luke the xxii. as ye do thys thynge, do it in mynde of me, it was set for a minde of good

thynges passed of Christes body, but when the
Apoc. 17. Aungell shewed to John Apocalips, xvii. the sacramentes of the woman, and of the beast that bare her, it was set for a minde of euel thinges to come, on the face of the earth, & great stroyeng of the people of god. And in the olde lawe there were many fygures or myndes
[Luke xxii. 19.] of thynges to come. For the body of Christ
[Gen. xvii. 12.] and circumcision was commaunded vnto a lawe, and he that kept not the lawe was slayne.
Roma. 2. And yet S. Paule sayeth Roma. ii. And neither it is circumcision that is openly in the fleshe but he that is circumcised of herte in spirite, not the letter whose preisynge is not of men
Peter 3. but of God. Peter sayeth the iii. chapter. And so baptysme of lyke forme maketh not vs saffe, but the puttynge awaye of fylthenes of the

fleshe, and the axynge of good conscience in
god by the again rysynge of oure Lorde Jesu
Christ from death that we shoulde be made
heyres of euerlastyng lyfe, he yeade into hea-
uen, and Aungelles and powers and vertues,
bene made subiectes to hym. And also the
scriptures sayeth of Johan Baptyste, Mathewe Mathe. 3.
the thyrde chapiter, that he preached in wylder-
nesse and sayde: a stronger then I shall come
after me, and I am not worthy to knele downe
and vnlace hys shoe, and yet Christe sayde that
he was more then a prophete. Esay sayeth the
xl. chapter, Mathewe xi. howe maye ye say ye Math. 11.
be worthy to make his body and yet your workes [xvi]
bereth wytnes yᵗ ye be no lesse the prophetes,
for yf ye dyd ye shulde not teache the people
to worshyp the sacramentes or myndes of

Christe for Christe hym selfe, whyche sacramentes or fygures ben lefull that god taught them and left them vnto vs, as the sacryfyces other myndes of the olde lawe was full good
Roma. 10. as it is wrytten. They that kepen them shulde lyue in those, Paule Roma. x. and so the breade that Christe brake was lefte to vs for mynde of thynges passed for the bodye of Christe, that we shoulde beleue he was a very man in kynde as we be, as god in vertue, and that hys manhood was sustayned in foode as ours be, for
[Phil. ii. 7.] saynt Paule sayeth he was very man, and in habyte he was founde as man. And so we muste beleue that he was very God & man together, and that he styed up very god & man to heauen, and that he shalbe there tyl he come to deme the world. And yt we maye not se

hym bodely beynge in this lyfe, as it is written
pet. 1. For he sayeth, whom ye haue not ye
loue, into whome ye nowe not seynge beleue.
And John sayeth in the fyrst gospel, no man [John 1. 18.]
sawe god no but the onely begotten sonne that
is in the bosome of the father he hath tolde
out. And John sayeth in hys epistle the iii.
chap. Euery man that synneth seeth not hym
neyther knowe hym, by what reason then saye
ye that be synners that ye make god, truly
this muste nedes be ye worst synne, to saye
that ye make god, and it is the abhomina- [Dan. xi. 31.
cion of dyscomforte that is sayd in Daniel
the prophete standynge in the holy place,
he that readeth let hym vnderstande. Also
Luke sayeth xxii. that Christe toke the cuppe
after that he had supped & dyd thankes &

[xvii] sayde. Thys cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayd is the new testament in my blood, was it a materiall cuppe in whych the wyne was that he gaue hys dysciples wyne of, or was it hys moost blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of them that shulde be made safe by hys passion, nedes we muste saye y^{t} he spake of his holy bodye, as he dyd when he called hys passion either suffrynge in bodye a cuppe when he prayed to hys father, or he wente to hys passion. Math. xxvi. And said yf it be possible y^{t} this cup passe from me, but yf thou wylt y^{t} I drinke it thy wyl be done. He spake not here of the material cup in

whych he had gyuen hys disciples drynke, for it troubled not him, but he prayed for his great suffraunce & bytter the whych he suffred for oure synnes & not for hys. And yf he spake of his holy body & passion when he sayd. This cup is ye newe testament in my blood, so he spake of his holy bodye, when he sayd thys is my body that shalbe gyuen for you, & not of the material bred whiche he had in hys hande. Also in an other place he calleth his passion a cuppe, Math. xx. where the mother of zebedeus sonnes came to hym, & axed of hym that her two sonnes when he came to hys kyngdom myght syt one of his ryght syde & one at his left syde. And he answered & sayd, woman thou wotest not what thou axest, then he sayd to them: maye ye

drynke of the cup that I shall drynke, & they sayd ye lord. And he sayd ye shal drynke of my cup, but to syt on my ryght hande or lefte hande it is not myne to gyue, but to the father it is proper, but in that that he sayde ye shall
[xviii] drynke of my cup, he promysed them to suffer tribulacion of thys world as he dyd, by the which they shuld enter into lyfe euerlastyng, & to be both on hys ryght hande. And thus ye may se y^{t} Christ spake not of the material cup nether of hymselfe nor of hys apostles, nether of material bred, nether of material wyne. Therfore let euery man wisely with meke prayers, & great study, & also charite read the wordes of god and holy scriptures, but many of you be lyke the mother of zebedeus sonnes, to whome Christ said, thou

wotest not what thou axest. So many of you wote not what ye axe or what ye do, for yf ye dyd, ye wold not blaspheme god as ye do, to set an alien god in sted of the lyuynge God. Also Christ sayeth John xv. I am a very vyne. wherfore worshyppe ye not the vyne for God as ye do the breade. where in was Christ a very vyne, or where in was the breade Christes bodye, in fyguratiue speche, whych is hyd to the vnderstandyng of synners. Then yf Christe became not a materiall either an earthly vyne, neither material vyne became the bodye of Christe. So neither the breade materiall breade was not chaunged from his substaunce to the fleshe and bloode of Christe.

Haue ye not reade John the ii. when Christe came into the temple, they axed of hym what

token he wolde shewe, that they myght beleue hym. And he aunswered unto them, cast downe this temple and in thre dayes I shal rayse it agayne, whych wordes were fulfylled in hys rysynge agayne from deathe, but when he sayde vndo thys temple, in that that he sayde thys, they were dysceude for they vnderstode it fleshlye, & had wente that he had spoken of
[xviiii] the temple of Jerusalem, for because he stode in it. And hereof they accused hym at hys passion ful falsely Mat. xxvi. for he spake of the temple of hys blessed bodye, which rose agayne in the iii. daye. And ryght so Christe spake of his holye bodye when he sayd, thys is my bodye whyche shalbe geuen for you, Luke xxii. whych was geuen to death, and into rysynge agayne to blysse for al that shalbe saued

by hym. but like as they accused him falsely of the temple of Jerusalem Ryghte nowe a dayes they accusen falsely agaynste Chryste and saye that Christe spake of the breade that he brake amonges hys apostles, for in that Christe sayde thys, they ben deceyued, take it fleshely and turne it to the materiall breade as the Jewes dyd to the temple, & on thys false vnderstandynge they make abominacion of dyscomforte that is sayd Daniel the prophete xi. and Math. xxiiii. standynge in the holy place, he that readeth let hym vnderstande. Nowe therfore praye we hertely to God that thys euell tyme maye be made shorte, for the chosen men as he hath promysed in hys blessed gospell Math. xxiiii. And the large and brode waye that leadeth to perdicion maye be stopped, and

the strayte and narowe waye that leadeth to blysse may be made open by holye scriptures, that we maye knowe whych is y^{e} wyl of God to serue him in syckernes and holynes in the dreade of God, that we maye fynde by hym a way of blysse euerlastynge. So be it.

A GLOSSARY OF OBSOLETE WORDS.

axe	-	ask.	Serethursday		Thursday before Easter.
brenne	-	burn.	styed	-	ascended.
deme	-	judge.	syckernes		security.
departe	-	divide.	vertue	-	power.
harlottes		vile persons, cheats.	wente	-	imagined.
kynde	-	nature.	yeade	-	went.
mawmetes		idols.			

The words, " we shall be housholde," [houselled] relate to the act of communicating in the Lord's supper: we may read, *we shall communicate.*

The Roman numerals, within brackets, in the margin, shew the commencement of the several pages in the edition of 1546; the scripture references which are similarly marked have been added in the present edition.

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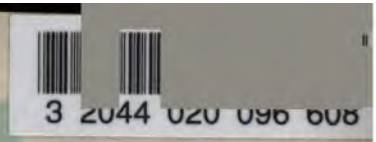

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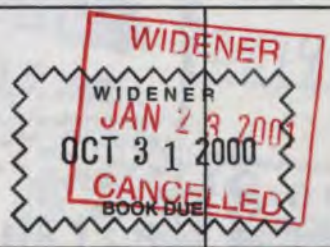

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